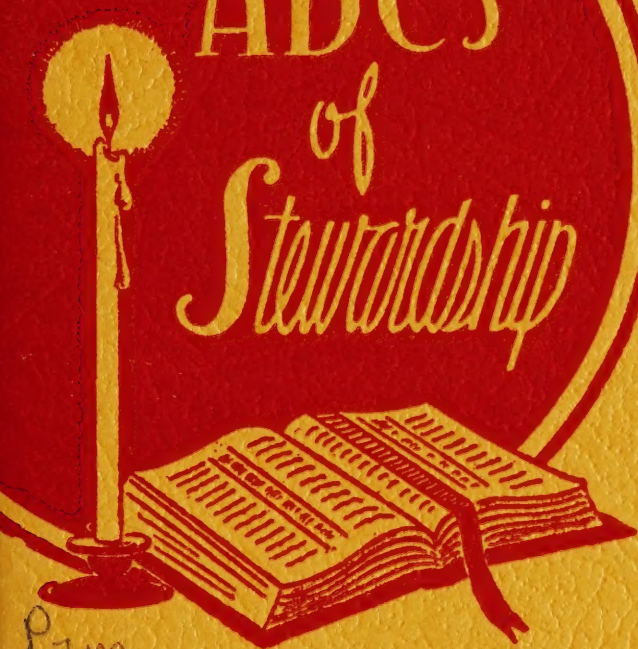


ABC's of Stewardship



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*Questions and Answers
on the subject of
Christian Stewardship*

D. Shelby Corlett

THE A B C's OF STEWARDSHIP

Questions and Answers
on the Subject of
Christian Stewardship

By
D. SHELBY CORLETT, D.D.

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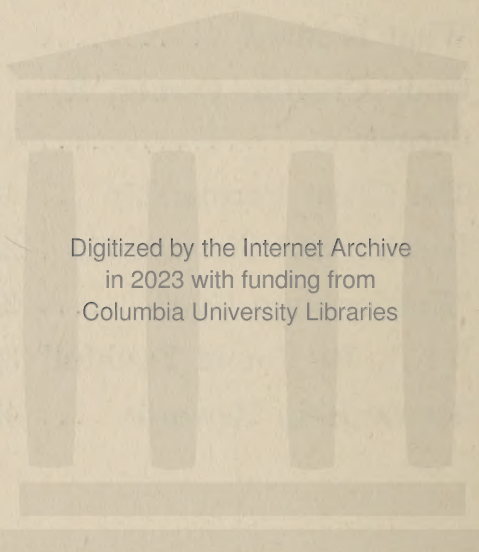
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To

my parents, Reverend and Mrs. William B. Corlett, who in the days of my childhood, taught me these principles of Stewardship,
this message is
lovingly dedicated.

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THE A B C'S OF STEWARDSHIP

PART ONE—WHAT IS MAN?

1. *What is the origin of man?*

Man is the crowning work of God's creation, he is created in the image of God and is endowed with boundless possibilities, he is the object of God's special care and affection.

2. *What is the essential nature of man?*

Man is not essentially physical, he is that which dwells in and manifests himself through a physical body; he is not essentially mind, he thinks, feels, loves and wills through the mind; man is essentially spirit, or personality, made in the image of God.

3. *What are man's relationships?*

Man is a created being indebted to God for "life, breath and all things"; he is a religious being whose chief duty it is to fear God and keep His commandments; he is a moral

being subject to the laws governing the moral universe; he is a social being obligated to live as a brother within the human family; he is a steward of all of life required to be faithful in his stewardship.

4. *What is man's true relation to God?*

Man is to be completely surrendered to and fully co-operative with God for the development of a Christian personality. There are possibilities in man which only God can develop, he possesses powers that will respond only to the touch of God.

5. *What is man's proper relation to the physical world?*

Man is to subdue and have dominion over the physical realm (Gen. 1: 28-30). Never is anything of this world to be the master of man, he is always to be the master of things material and physical.

6. *What is the chief object of man's life?*

Life is more than food and raiment (Matt. 6: 25-34) or the seek-

ing of physical gratification and personal well being; life's chief object is the development of a Christian personality through being rightly related to God, by a right relation to and the proper use of human associations, physical possessions and personal opportunities, and by faithfulness in all phases of stewardship.

7. What is the extent of man's individual responsibility?

Man is responsible for his individual attitude toward God, life, things and persons; for the right use and development of personal endowments and possessions; for the responses he gives to his environments and privileges; for his faithfulness in stewardship, and for determining his ultimate destiny.

8. In what sense is man a steward?

Man is a steward of all of life because he is dependent upon God for all things, he has nothing which he has not received, and there is nothing he can take with him from this life, except that personality which he has

developed through a right or wrong relation to God, other personalities and things, or by the proper or improper use of his endowments and possessions, or by faithfulness or unfaithfulness to his sacred trust as a steward.

PART TWO—GOD: CREATOR, OWNER, REDEEMER

1. *Who is the Creator?*

God is the Creator of all things. "In the beginning God created the heaven and the earth. . . . So God created man in his own image" (Gen. 1: 1, 27). "Thou art God, which hath made heaven, and earth, and the sea, and all that in them is" (Acts 4: 24). In the very nature of things God was the Creator of a moral as well as a physical universe.

2. *What is the nature of God, the Creator?*

God is a person, infinite in intelligence and wisdom and power, whose nature and power are revealed in His creation (Rom. 1: 19, 20). As a person, God, the Creator, is capable of having intelligent communication with man, a created person.

3. *What claims does the Creator make upon man?*

The claim of a Maker on that which He has made (Rom. 9: 20, 21). The claim that the creature should fulfill the design and purpose of the Creator; that man, the creature, should serve, honor and glorify God, the Creator.

4. *What is God's present relation to His creation?*

He is the Ruler of the world, the Sustainer of the moral universe, and the Preserver of all life. The Creator is the heavenly Father who blesses His creatures, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5: 45).

5. *What principles essential to human well being did God institute in creation?*

He instituted at least three such principles. *First*, the principle of the Sabbath, a sacred day of rest after six days of toil. *Second*, the institution of the home through marriage, "Therefore shall a man leave

his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2: 24). *Third*, the principle of stewardship, a restricted use of the fruitage of the garden. When God placed Adam in the garden "to dress it and keep it," He restricted his use of the full fruitage of the garden: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat" (Gen. 2: 16, 17). A portion of that which man dressed was reserved by God.

6. Does the Bible emphasize the ownership of God, the Creator?

It does. He is "the most high God, possessor of heaven and earth" (Gen. 14: 19). "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24: 1). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2: 8). "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50: 10). "Behold, all souls are mine"

(Ezek. 18: 4). Civil authority is also given of God (John 19: 11).

7. *In what sense is man the possessor of that which God owns?*

God's original commandment to Adam was "to dress it and keep it," thus God's creation was placed in Adam's hands and under his control as a sacred trust. So it is today, man is the steward of these possessions and he must use them according to the will of God and in such a way as to serve the best interests of the Owner.

8. *Of what did Adam's sin consist?*

It was a sin against God and the stewardship principle; man's rebellion against a restricted use of his possessions. All unfaithfulness in stewardship is in essence a rebellion against God's claim on man and His original stewardship principle, the restricted use of man's possessions. Sin in this sense consists in man assuming ownership of his possessions instead of accepting the principle of stewardship.

9. *What is the Creator's attitude toward evil in His moral universe?*

He recognizes evil as an intruder in this world, as an enemy invading His creation seeking to destroy all that is good. God's purpose is to destroy evil eventually and to remove it entirely from His moral universe, so in Christ, God the Creator becomes the Redeemer especially that He might now reconcile rebellious or sinful man to Himself.

10. *What further claim does the work of God as Redeemer make upon man?*

The claim of redeeming love, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). The demand that man recognize God's right to full possession of his life because He has redeemed him, "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 19, 20).

11. *What are the basic claims of Christian stewardship?*

Stewardship claims are based upon these facts; that God is the Creator of all things, of man as well as of all things with which man has to do; that God is the Sovereign Owner of all things, of all men and also of all material things; that God is the Preserver of all things and by His gifts the work of man's hands is blessed; that God through Christ is the Redeemer of all things, of man as a sinful person through personal salvation now, and of the eventual removal of all evil from the universe. Because of these facts man's relation to God, the Creator, Owner, Preserver and Redeemer, and his attitude toward His gifts cannot be other than that of a steward.

PART THREE—LIFE'S GREAT PARTNERSHIP

1. *In what sense is life a partnership?*

In every sense life is a partnership; life, endowments and material things are all God's gifts to us, an investment He makes in human life. In every phase of life we enter into partnership with God, with His laws or with other people to make life a success.

2. *What is involved in this partnership?*

Partnership involves the pooling of resources. In this great partnership of life man invests all that he has and God, the divine Partner, places His all at man's disposal. Joint interests are involved in the partnership for both parties become interested in each other and in the welfare of the whole enterprise. And, partnership involves co-operative action, both partners working together for the mutual good of each.

3. *Is not man honored by this partnership?*

Man is most highly honored by this partnership for through it he becomes a fellow-worker with God, and the partnership is a condescension on God's part. Just as it would be easier for a parent or skilled workman to perform a task himself than to patiently guide the stumbling efforts of a child or an apprentice, so God might accomplish His tasks easier without having to exercise infinite patience with the faltering efforts of his human partners. But He has ordained this human partnership for the benefit of man, and for the promotion of His cause in the earth. He seeks to honor all men now by inviting them to serve with Him as coworkers in His work of redemption.

4. *What is the scope of this partnership?*

In the physical realm, the partnership includes the investment by man of his labor, skill, thought and money, and God, the divine Partner,

gives the increase. . . . In the mental realm God has endowed man with powers capable of development, has placed him in a world in which there are all things necessary for this development, and man's partnership consists of the development and use of these powers in co-operation with God and others. . . . In the moral realm partnership with God involves co-operation with the moral laws, having faith in the ultimate triumph of God's moral plan, and the active participation with Him in combating and overcoming evil of every kind. . . . By the fact that man is a member of the human family he enters into partnership with past generations, building upon their foundations, profiting by their experiences, and benefiting from their thoughts in literature. This partnership with history makes "man strong with the strength of all mankind." Also there is a partnership with the future for by life and influence man makes a contribution to generations to come. . . . As a social being man enters

into partnership with God and others to render to society the best service he is capable of giving through which he is able to attain to his own highest good.

5. *Is there not a partnership in Redemption?*

God's redeeming work is a partnership. In the incarnation of God in Jesus, God, who was rich, for man's sake, entered into partnership with man in his poverty, that through this partnership in poverty man might be brought to an enjoyment of a partnership with God in the riches of His grace (2 Cor. 8: 9). The acceptance of Christ as Savior means the partnership of His grace in salvation. His work of entire sanctification is the partnership of His grace in the deeper experience of the fullness of the Holy Spirit possessing the human partner; Christian living is the partnership of His grace in righteousness and service; Christian victory is the partnership of His grace in overcoming man's foes.

6. What is the place of the church in this partnership?

The Church is a spiritual partnership, for it is composed of individual Christians who are incorporated by the Holy Spirit into the body of Christ. With Christ as the Head, this body, the Church, is in active partnership with Him in the doing of His will, the manifestation of His life to the world, and in the carrying forth of His redeeming work among men. The evangelization of the world is the task of the church in this partnership (Matt. 28: 19, 20; Mark 16: 15, 16). As individual Christians and as the Church, the body of Christ, "we are labourers together with God" (1 Cor. 3: 9). God's message proclaimed by man under the anointing of the Holy Spirit makes the work of evangelism successful.

7. What is the relation of this partnership to stewardship?

The practical manifestation and application of this partnership is stewardship. Stewardship involves

man's investment of life, talents, time, service, money, etc., in the partnership, and their use in harmony with God and His plan in the promotion of the partnership. Faithfulness in stewardship means being faithful in the active participation of man's partnership with God.

PART FOUR—SONSHIP AND STEWARDSHIP

1. *What is the foundation of Christian stewardship?*

Christian stewardship has its basis in Christian sonship. Naturally man is related to God as the Creator and Sovereign Owner of all things and because of this relationship man has obligations of a general or creatural stewardship of all natural endowments and possessions. Through the acceptance of Christ as Savior man becomes related to God the Redeemer as His son and this sonship brings added stewardship obligations. Christian stewardship includes all of the obligations of creatural stewardship and the further obligations of the stewardship of grace and of the gifts and privileges attending Christian sonship.

2. *What is the relation between sonship and stewardship?*

The Christian is a creature of two worlds; a creature or member of this physical world subject to all of its laws and demands, and, a new creature or member of the spiritual or Christian world subject to the rulership of grace. Like Paul, the Christian realizes that the life he now lives in the flesh (as a creature of this physical world), he lives by the faith of the Son of God (Gal. 2: 20). Christian stewardship means the application of the principles of Christian sonship in all human and material relationships.

3. *What is the inspiration of Christian stewardship?*

Christian sonship provides the needed inspiration for faithful stewardship. Stewardship is recognized as an opportunity or privilege for a loving and obedient child of God to work out the will of his heavenly Father in practical living, for stewardship is not doing something simply because God expects or requires

it, stewardship is the loving expression of the Christian's supreme devotion and loyalty to God. The gift of grace in sonship brings that love which is the fulfilling of the law. In sonship love becomes the inspiration of stewardship.

4. *What is the relation of consecration to stewardship?*

Consecration is the Christian's full and permanent commitment or devotion of the whole of life to God; the whole personality, all possessions, time, abilities are given to Him for the entire length of life; it is that full abandonment of heart which turns one so completely from self to God as to say sincerely, "Not my will, but thine be done." Stewardship is living the consecrated life; the child of God living out daily in all phases of life the terms of his consecration. Consecration and stewardship are related to each other as the wedding vows or covenant and the married life are related; one is the continuous and practical application of the other.

5. *Is stewardship a means of grace?*

Christian stewardship is a means of grace to the child of God. As a son of God he realizes that all life is a partnership with God, he lives in the consciousness of the heavenly Father's presence and love, all service is rendered as an expression of his devotion to God, all obedience indicates his loving loyalty to Him, his faithfulness to God in all things sanctifies his secular labor for all that he does is done to the glory of God. To the trusting Christian life in all of its phases is a continuous round of devotion to God. When love inspires stewardship it is a means of grace.

6. *What relation has stewardship to secular employment?*

The faithful Christian will strive to please God at all times and in all things, even in his secular employment. As a servant or employee giving service to a master or employer, that service will be given as unto Christ, "knowing that whatso-

ever good thing any man doeth, the same shall he receive of the Lord." As a master or employer the Christian will have proper respect for the workmen under his supervision (Eph. 6: 5-9).

7. What is the Christian attitude toward stewardship?

The Christian recognizes that all life, endowments, opportunities, and possessions are a sacred trust over which he is the overseer or steward; that the exercise of his stewardship is a practical manifestation of his love and loyalty to Christ; that this stewardship includes the management and use of this trust in such a manner as will glorify God, and also the faithful sharing of the increase of this management with God and His cause; that through faithfulness in stewardship he may come with joy to the day when he shall give an account of his stewardship to God.

PART FIVE—"RENDER UNTO GOD"

1. *What is Christian giving?*

Christian giving is an act of worship and thanksgiving to God, an expression of gratitude to Him for His manifold mercies. This act of giving is recognized as a Christian grace (2 Cor. 8: 7) in which the Christian renders "unto God the things that are God's" (Luke 20: 25). Whatever may be the immediate need in God's work for which the offering is given, in the ultimate the offering is made to God; giving is a spiritual exercise.

2. *What is the practical test of stewardship?*

Giving is the practical test of stewardship. The test is not primarily how one manages and uses the sacred trust of endowments and possessions, but how much of these endowments and possessions and their increase is shared with God by offerings of life, service and material substance.

3. *What gifts are acceptable to God?*

The gift of self or personality (2 Cor. 8: 5), the dedication of the body as the temple of the Holy Spirit (Rom. 12: 1), the offerings of praise, of good works, of service or the communication of faith (Heb. 13: 15, 16), and the gifts of material substance (Prov. 3: 9).

4. *What is the greatest medium of God's manifestation today?*

The greatest medium of God's manifestation today is human personality. But the personality becomes a true medium of God's manifestation only when self, abilities and talents possessed are dedicated to and developed and used for Him. The steward as well as his possessions are to be given to and used for God.

5. *What is the Christian's greatest trust?*

The gospel of Christ is the Christian's greatest trust. "We were allowed of God to be put in trust with the gospel" (1 Thess. 2: 4). "I

am debtor" (Rom. 1: 14). "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4: 10). "We are debtors to every man to give him the gospel in the same measure as we have received it" (Bresee).

6. *May time be used as a gift to God?*

Time is a great factor in Christian stewardship. The Sabbath principle of a sacred day of rest after six days of toil, stated by God in creation is a necessary stewardship obligation. The observance of this Sabbath principle sanctifies the other six days and reminds us that all time is a gift of God. The use we make of time is an index to the quality of our character. Offerings of material substance may be made from the surplus without sacrifice, but usually the gift of time is sacrificial. To be a true "living sacrifice" for God involves the sacrificial use of time as well as of life.

7. *May the use of talents be a gift to God?*

All endowments and talents are gifts from God. He gives skill and ability to workers (Ex. 31: 1-6); He gives ability to get wealth (Deut. 8: 17, 18); different ministries are given by God (Eph. 4: 11); spiritual gifts essential to the work of the church are given by the Holy Spirit (1 Cor. 12: 4-11); all of which are a sacred trust to those receiving them. Their development and use are included in our stewardship and the proper use of these talents in service to God and man is an offering to God. To give money acquired by the proper use of talents and skill is a gift of abilities transformed into cash, a day's wage is equivalent to giving a day of one's life.

8. *What are the obligations of stewardship of material possessions?*

The obligations are to recognize that God is the Owner and Giver of all material possessions and that they are a sacred trust He has placed

with man, that their use is to be in accord with His will and plan, and that the increase of this partnership is to be shared with Him, "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3: 9). Faithfulness in this stewardship guards against covetousness (Luke 12: 15); against the pride of ownership (Luke 12: 16-20); against robbing God (Mal. 3: 8-15); and against the danger of forgetting God (Deut. 8: 17, 18).

9. *Did folks of ancient day make offerings to God?*

From ancient times offerings of increases have been made to God in acknowledgment of the stewardship principle suggested by God in creation, the restricted use of man's earthly possessions. The offerings of Cain and Abel (Gen. 4: 3, 4) indicate the early practice of making offerings to God; also pagan peoples of antiquity made offerings of material substances to their deities. As early as Abraham's day the practice

of paying tithes to God was observed (Gen. 14: 18-20).

10. *How did Jesus estimate the gifts of worshipers?*

He estimated the gifts not by the sum given, but by its cost in self-denial; not by the amount contributed but by what the giver kept for himself. The poor widow, Jesus said, gave "more than they all for . . . she of her penury hath cast in all the living she had. . . . All of these have of their abundance cast in unto the offerings of God" (Luke 21: 1-4).

11. *What is the New Testament standard of giving?*

The New Testament standard of giving is that which is prompted by the sincere love and devotion of the Christian to God. A person may give without loving, but he cannot love without giving. Love which is the fulfillment of the law must always be the inspiration of Christian giving. Such giving is to be in proportion "as God hath prospered" (1 Cor. 16: 2); never would love in-

spire giving less than the standard of the Old Testament which required the tithe, and always Christian giving is "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7). At times New Testament giving involved great sacrifice to meet a pressing need as in the early church when, "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts 4: 34, 35).

12. *What is the basis of proportionate giving?*

Since Christian stewardship recognizes God as the Giver and Owner of all things and man as the steward of his endowments and possessions, God himself determines the basis of proportionate giving, or the amount of the increase of material possessions to be shared with Him. He has designated the minimum portion of giving as the tithe, or one-

tenth of the increase (Lev. 27: 30-34).

13. *Does the practice of tithing belong to the law or to the realm of faith?*

Tithing belongs to the realm of faith. Abraham, "the father of all them that believe" (Rom. 4: 11) paid tithes to Melchisedec, the priest of the most high God (Gen. 14: 18-20) over four hundred years before the law was given to Moses. The law gave explicit command for the observance of the practice of tithing in Israel, for by law they were required to do what Abraham did by faith four hundred years before; and they that received the law paid tithes in Abraham (Heb. 7: 5-9). The Christians are children of Abraham, "They which are of faith, the same are the children of Abraham. . . . So then they which be of faith are blessed with faithful Abraham" (Gal. 3: 7, 9). Tithing belongs primarily to the realm of faith, not to the law; for it is an offering of faith

to God, presented by the faithful steward.

14. *Is the paying of tithes an act of worship?*

It is an act of worship. The tithe and other material gifts are offerings made to God in loving acknowledgment of His blessings in the partnership of life, and they are expressive of the faithfulness of the stewardship of the possessions God has placed within the Christian's hands as a sacred trust. Tithing is the paying of the steward's minimum debt to God, the paying of which love transforms into an act of worship.

15. *Does God make special claim on the tithe?*

He does. The tithe is a sacred thing, it is holy unto the Lord (Lev. 27: 30). To withhold the tithe is to rob God (Mal. 3: 8, 9). The Christian steward under the rulership of grace should tithe by conviction and because of his love to God, not by coercion or because of the demands of the law.

16. *Is the tithe the maximum standard of giving?*

The New Testament standard of giving is "as God hath prospered" (1 Cor. 16: 2), or "according to that a man hath" (2 Cor. 8: 12), and the New Testament inspiration of giving is love. Love knows no maximum of giving to the object of that love, and the tithe always is considered the minimum, for love usually finds a way to make gifts or offerings in excess of the tithe.

17. *To whom are the tithes and offerings to be given?*

These are essentially offerings to God and incidentally they are given for the support of God's cause, the ministry, or the church, or the particular enterprise of His kingdom requiring our support.

18. *Where should the tithe be deposited?*

In Israel's day there was a common treasury, called the storehouse, into which the tithes were brought. In an accommodated sense, this storehouse today is the church of

which the Christian steward is a member, and which, by the vows or covenant of membership he has pledged himself to support with his means, his tithes and offerings.

19. *What is the source of all we may render to God?*

The source of all things is God, He is the Giver of life, endowments and possessions and His blessings upon the partnership make the increase. Like David, the Christian recognizes that "both riches and honour come from thee . . . for all things come of thee, and of thine own have we given thee" (1 Chron. 29: 12, 14). So whatever we give to God of life, time, talents, service, or material possessions we are but lovingly giving back to God that which belongs to Him, for He has given all things to us.

PART SIX—" . . . BE FOUND FAITHFUL"

1. *What is expected of Christian stewards?*

"It is required in stewards, that a man be found faithful" (1 Cor. 4: 2). "The two things required of stewards are that they be 'faithful and wise' (Matt. 24: 45), that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's entrustments be not perverted to self-indulgence; sagacity so that they be converted into as large gains as possible" (A. T. Pierson).

2. *Are all stewards under equal obligation?*

All stewards are under equal obligation. They may differ in ability (Matt. 25: 15), in opportunities and privileges, and in the responsibilities of trust; but the obligation to be faithful in stewardship is required of all.

3. *What is the important matter in life's partnerships?*

In all of life's partnerships, faithfulness in fulfilling one's side of the partnership is important. In the partnership with God the conscientious management of all He entrusts to us, the faithful sharing of the increase with Him and His cause, and the respect for His desires and plans and standards are important matters. Partnership with the past and the future demands faithfulness in the use of our privileges. Partnership with others in society and in the church demands a mutual consideration of and respect for the rights of others, the faithful performance of one's duty to others, full co-operation in service and the conscientious fulfillment of obligations in places of responsibility assumed or placed upon us by our human associations.

4. *What must the steward demand of himself?*

So much of life, such as the enrichment of life by faithfulness in prayer, scripture reading, spiritual

meditation, study for mental development, and even the use of life and money, is of such a personal or private nature that only God and the individual knows of faithfulness in these matters. A steward therefore must demand of himself faithfulness here. He must require of himself conscientious use of his talents and time, the maintenance of a true heart relation with God (Prov. 4: 23), that the love of his heart be kept glowing (Rev. 2: 4), that he be zealous of good works (Titus 2: 14), and that he sustain a vital interest in and be faithful to his stewardship. Only the individual can demand such things of himself.

5. *Is the proper use of material things indicative of faithfulness?*

It is. If a steward is faithful in the use of material possessions, in the sharing with God of the increase of material things by tithes and offerings, he is likely to be faithful in other phases of his stewardship. Jesus said, "He that is faithful in that

which is least is faithful also in much" (Luke 16: 10). Tithing has been called the touchstone of stewardship.

6. What is the inspiration of faithfulness?

As in all matters of the Christian life love is the inspiration of faithfulness. If the steward loves God he will be faithful in all things. Love for God will inspire service to his fellowmen (1 John 3: 14-17).

7. What is the scope of faithful stewardship?

It is as broad as the stewardship obligations. Faithfulness in Christian stewardship is expressed in a consistent, Christlike character and life, in true heart worship, in lovingly contributing to God of tithes and offerings for the support and advancement of His cause, and in the willing investment of life and talents as time permits in the program and work of God and in service to others.

PART SEVEN—STEWARDSHIP REWARDS

1. *Is there to be a day of accounting for stewards?*

There is to be a day for rendering account of our stewardship as pictured by Jesus in some of His parables (Luke 12: 42-48; 19: 11-27; Matt. 25: 14-30). This day of reckoning is further suggested by St. Paul in 1 Cor. 3: 13-15, "for the fire shall try every man's work of what sort it is." Also in the fact that Christians as well as sinners "must all appear before the judgment seat of Christ; that every one may receive the things done in his body" (2 Cor. 5: 10).

2. *Are stewardship rewards to be computed on a material basis?*

Primarily stewardship rewards are not to be computed on a material basis. No promise of God is to be interpreted as a substitute for hard work, careful planning and

wise management. These factors of themselves will work for material increases, but the steward must remember always that the righteous as well as the unrighteous will suffer from disturbances in nature, general calamity and economic collapses. Whatever material blessings attend faithfulness in stewardship are special blessings from a loving heavenly Father and are not essentially rewards.

3. *Does one's giving become the measure of his blessing?*

The words of Jesus indicate that there is a vital connection between giving and blessing, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6: 38). One of old said, "The liberal soul shall be made fat" (Prov. 11: 25). St. Paul assures us that "He which soweth sparingly shall reap also sparingly; and he which

soweth bountifully shall reap bountifully" (2 Cor. 9: 6). Evidently the measure of one's giving becomes the measure of his blessing.

4. Is one rewarded by blessing others?

The steward's reward in part is in the blessing of helping others, in the privilege of sharing in the redemptive work of Christ by spreading His gospel throughout the world, and in the fact that by the losing of life for Christ's sake life is saved (Luke 9: 24).

5. Is the steward rewarded with increased opportunities?

Gifts of life, endowments and possessions received from God as a sacred trust are gifts of opportunity to be developed and used. Their faithful development and use are rewarded in the increase of talents and abilities, the expanding of personality and greater opportunities of service. Faithfulness in small matters prepares the steward for and enables the Master to reward him with larger and unexpected tasks.

6. *Has faithfulness its own reward?*

Faithfulness has its own reward or compensation in the heart satisfaction that the steward has been true to his trust. One has said, "The reward of the Christian life is the Christian life. The reward of faith is more faith." Since faithfulness in stewardship is inspired by love the steward is satisfied with the fact that he is privileged to give to the object of that love, and love is rewarded in the giving; for "It is more blessed to give than to receive" (Acts 20: 35).

7. *Are there heavenly rewards for the faithful stewards?*

There are heavenly rewards, for by the faithful use of his sacred trust here the steward lays up treasures in heaven. Out of the faithful and Christian use of earthly or temporary possessions he makes an investment that will become an eternal inheritance.

8. *What is the greatest reward?*

The greatest of all rewards will be the approval of the heavenly Father;

God, the Creator and Owner of all things, and the divine Partner in life's great partnership; and to hear Him say to the faithful steward, "Well done thou good and faithful servant; . . . enter thou into the joy of thy lord" (Matt. 25: 21).

